

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

“As I have prayed among you even so shall ye pray in my church, among my people who do repent and are baptized in my name. Behold I am the light; I have set an example for you.”
BOOK OF MORMON, 3 NEPHI 18: 16.

No. 49, Vol. 91

Thursday, December 5, 1929

Price One Penny

DIVINE REVELATIONS OFFSET PRESENT EVILS*

ELDER GEORGE ALBERT SMITH

OF THE COUNCIL OF THE TWELVE

ABOUT one hundred and twenty-five years ago there was born in Sharon, Windsor County, Vermont, U. S. A., a boy who came into the world without very many advantages. His father was a school teacher, so that the boy, Joseph Smith, had the training usual in that period.

I do not suppose that this boy had any idea that he would be the instrument in the hands of God of discovering what the world did not know—that our Heavenly Father is a Personage, a physical Being, with a body of parts and passions. I imagine that he was surprised when the Son also appeared to him, and when he received his instructions in the manner in which he did. Yet it was in fulfilment very largely of the predictions of prophets who had lived upon the earth before. This boy believed what he saw and heard and desired to know what the will of the Lord was concerning him. Later holy beings visited and instructed him. He received from the Angel Moroni gold plates that had been buried in the Hill Cumorah near Palmyra, New York. He translated this record by the gift and power of God and it has been scattered throughout the earth, until to-day most of the libraries of the Christian world contain a copy of it. It is known as the Book of Mormon. It is a history of the ancestors of the American Indians who dwelt upon this western land. Later, Joseph was

*From an address delivered in the Tabernacle, Salt Lake City, Utah, U.S.A., on Sunday, February 24th, 1929.

directed to organize a Church. He was told to place in the Church the same officers that existed in the Primitive Church. He was told to call it the Church of Jesus Christ, because it was His Church. He was directed as to the ordinances which should be performed, and he and Oliver Cowdery received the Aaronic Priesthood under the hands of John the Baptist, the same being who baptized Jesus Christ our Lord. He instructed them to baptize each other, which they did. Later they received the Melchizedek Priesthood under the hands of Peter, James and John, three of the Apostles of Jesus Christ our Lord, who lived upon the earth in His day.

The Church was organized—different from any other church—as it had been organized by Jesus Christ our Lord in the meridian of time. In that day He directed His disciples to go into all the world and preach the Gospel to every creature. There were many faiths in that day; there were many who believed the various creeds; but it was necessary that they receive the ordinances of the Church of the Lamb of God, so He directed His disciples to go into all the world.

THE SAVIOUR'S MESSAGE

He said: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." He did not hesitate to tell people what was necessary. There was not any unkindness in His voice or in His instructions. His threat of damnation was not given with anger or unkindness. His desire was that all men might be called into the pathway that would lead them to eternal life and celestial glory. His instructions to His disciples indicated that all who really desired to know the will of God should have the opportunity to learn what it was; and that then the ordinances of the Gospel that were necessary for the salvation of the human family should be administered, and men should be prepared for a place in the celestial kingdom.

In this latter day the preaching of the Gospel was unpopular. It had been unpopular in the meridian of time. The majority of the people of the world would not accept the truth. They preferred to believe the ideas that they had inherited from their ancestors. It was so in the year 1830 when the Church of Jesus Christ was organized. Good men and good women, devout men and devout women who had been indoctrinated in the faiths of their forefathers, who had believed the teachings they had inherited, were so determined that they were right that when this Gospel of Jesus Christ came they would not believe it. When it was preached in their neighbourhood they felt as the people in the time of ancient Israel felt—that they would not accept it; and the result was that the Gospel made very slight headway. It was difficult to find people who would give it a test, notwith-

standing the fact that the same test that was used by Jesus of Nazareth and His disciples in the meridian of time was given to the people.

The Saviour Himself said: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself"; so in this latter-day the same promise was made to the children of men. They were told that they might know for themselves if they would but put to a test the teachings that were given to them. The Gospel finally gained headway. It was proclaimed in the eastern part of the United States. It was taught to the aborigines of America. It was taken to the islands of the sea; it was carried across the ocean to Great Britain and to the nations upon the continent; and from then until now this Gospel of the Redeemer of mankind has continued to win its way, not as a militant faith, but as a faith of love and kindness, a faith that is calculated to draw men to the Redeemer of mankind. It is a faith that says to all men: "Keep all the good that you have; keep all the virtues that you possess; keep all the splendid teachings that you have received in the churches with which you are identified; keep all this that is so lovely and desirable to you; but come now and receive the additional information, the additional ordinances of the Gospel, the additional power of the Priesthood that our Heavenly Father has given to men on the earth in this latter day, to prepare men for a place in His celestial kingdom."

LIVING FAITH AND TESTIMONIES

With that message upon their lips the servants of the Lord, the Elders of this Church, have gone to and fro in the earth preaching the Gospel of Jesus Christ. More than a hundred thousand have borne their testimony to the children of men. They have not gone out as paid ministers of the Gospel, but they have gone paying their own expenses or receiving their assistance from those to whom they minister. They have not gone out in an arrogant way degrading the faith of those to whom they went, but they have ministered with love and with kindness, saying: "This is the will of our Heavenly Father; this is the plan of salvation; this is the manner in which He desires you to worship. We come to you as your brethren; we come to you as servants of the Lord, to help you to find that way which means eternal life in His celestial kingdom."

As a result of faith and devotion, the power of God has been manifested to the children of men. The promise of the Saviour that signs should follow the believer has been realized, and hundreds of thousands of people have heard the message and have understood it. Having put it to the test they have learned that God lives and that Jesus is the Christ, and that the power of God unto salvation, the Gospel of our Lord, is upon the earth.

What a wonderful thing it is to live in this day! What a wonderful thing it is to be members of a congregation who are not dependent upon the teachings and the wisdom of men! We promulgate and accept the doctrines of our Lord that have been revealed anew in this latter day to a youth who later gave his all, sealing his testimony with his life's blood, bearing witness to the children of men that he believed the things that he taught. He gave all that he had that men might learn the will of God, and then he laid down his life—a martyr to the cause of righteousness. As a result of his experience we have inherited the teachings of the Gospel of Jesus Christ. To-day there are probably two thousand of the servants of the Lord going to and fro in the earth bearing this message; pleading with men to lay hold of those blessings that will follow as a result of obedience to the teachings of our Lord. Those things mean much to mankind here and hereafter.

WHEN THE TIME CAME

When the Gospel was restored our Heavenly Father revealed to the children of men, through Joseph Smith, several very important things. I will read to you a verse or two from the first section of the Doctrine and Covenants. The condition of the world at that time was that everybody was concerned, apparently, for their salvation. They were anxious to know. The same desire was in the minds of many people that had been in the mind of Joseph Smith, but they had not put the promise to the test in the same way that he did, and did not receive the same manifestation. When the time came, our Heavenly Father revealed to him additional information. Among the things revealed in this first section are the following:

Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—

Further on He said:

And again, verily I say unto you, O inhabitants of the earth: I the Lord am willing to make these things known unto all flesh;

For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

Our Father, knowing what should occur, revealed His mind and will to the children of men—realizing that in our day there would come many strong delusions, as the Scripture has said, and people should be led astray and should not know which way they should

turn—as recorded in Section Eighty-nine of the Doctrine and Covenants. Since the World War the use of tobacco has become so general that it seems like it is almost universal in many communities. Our Heavenly Father knew that this would occur. He realized that there would come a time when men would be led to partake of things that they should not partake of.

THE LORD'S HEALTH CODE

Consider the effort that is being made now, in America, to enforce the Volstead Act, to keep people from debauching themselves by the use of strong drink. Our Heavenly Father saw that these conditions would occur, and He gave a revelation that has a bearing upon it. I will read to you a portion of that revelation. It was given February 27th, 1833, at a time when the evil effects of strong drink and tobacco were not known to the children of men.

A Word of Wisdom, for the benefit of the council of high priests, assembled in Kirtland, and the church, and also the saints in Zion.

To be sent greeting; not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days—

Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.

Now I would like you to note this next verse :

Behold, verily, thus saith the Lord unto you : In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—

That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

And, again, strong drinks are not for the belly, but for the washing of your bodies.

And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

Our Heavenly Father, in His tender mercy, as has always been the case, has counseled His children ; He has advised His people to avoid certain things that would be instrumental in breaking down their physical well-being, in destroying their faith, in depriving them of their knowledge of the truth, whereby they might gain a place in the celestial kingdom. He pointedly calls our attention to the fact that the time would come, because of evils and designs that would exist in the hearts of conspiring men, that we would need this advice and counsel. What is the advantage to the human family to use these things that our

Heavenly Father has warned us against? Nothing but sorrow and distress and evil results from the use of them in the manner in which they are advocated by those who would make money by disposing of those things. The very purpose of the bill-board tobacco program, the very purpose of the radio tobacco program, the very purpose of all the advertising of tobacco is that people may use it and thereby add to the wealth of designing men. Some men desire to become wealthy regardless of the evil effects that these forbidden things may have upon the community.

Knowing that our Heavenly Father has warned us about these things, we should not be influenced to use them. It would be much wiser for us to listen to our Heavenly Father, who knows what we require—our Heavenly Father who created us, who understands what is necessary for our well-being. He is anxious that we obtain a place in His celestial kingdom. He is desirous that we should so conduct our lives that we may come back and dwell with Him. How much better it is to listen to the advice of One who is interested in us than to listen to those who, in order that they may acquire great wealth, would debauch and destroy us. We should never listen to those who would prevent us from gaining the blessings that God intended we should gain.

THE RESPONSIBILITY OF PARENTS

There is much more in this particular portion of the Word of Wisdom that I will not take time to read, but I recommend it to you all, that you read it. If you read it you will discover in it the most wonderful teaching that has been given with reference to these things that our Heavenly Father refers to. He considered it of so great importance to us that He gave a revelation, hoping that He might preserve us from the evils that would afflict mankind, and that He might prepare us to receive from Him the spiritual blessings that are so necessary for us to enjoy while we dwell here upon the earth.

Another thing, while I have it in mind. In Section Sixty-eight we find some more advice. This is given to the Latter-day Saints because it was desired that they would accept it. It was hoped that they would profit by it, and that we would disseminate the information that has been given to us; that it might be broadcasted, if you will, throughout the world, and that all men might be made to understand and appreciate the importance of these things that are so necessary. In Section Sixty-eight of the Doctrine and Covenants, I find :

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the parents.

For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

And they shall also teach their children to pray, and to walk uprightly before the Lord.

And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.

OUR FATHER'S TENDER MERCY

That section contains very much more of importance, but I particularly desire, as these matters have come to my mind, to call attention to this: The Gospel of Jesus Christ differs from any other gospel in this particular: Our Heavenly Father in His tender mercy, in this day, has not only given us the advantage of all that has gone before, but He has revealed to us other things, important facts that are so necessary for us to understand; not that we might turn them aside carelessly, not that we might ignore them as we do the teachings of men—because we are sometimes in doubt as to the correctness of men's teachings—because this counsel came from our Heavenly Father. He gave it to us believing that we, knowing the source, would be willing to accept it at its face value. When our Heavenly Father says to us that tobacco is not good for us, we ought to know without any deliberation or without consideration that it is a fact. When He tells us it is proper and desirable to observe the Sabbath day and keep it holy, we know it is for our good to do so, though the world may think it unnecessary.

Though all the world may say it is a mistake, the Latter-day Saints should understand that it is the truth, the word of our Heavenly Father who knows all things, and who, in His tender mercy, has given us in detail the information that is necessary to avoid calamity and distress. He desires us to avoid the bad habits and corrupt practices that will destroy mankind unless they repent. By pure living and upright conduct, and by doing the things that He in His mercy has advised us to do, our lives here upon this earth may be made delightful. He desires that our experience here upon this earth should be so pleasant that those who observe our satisfaction and experiences, should be constrained to partake of the Gospel of Jesus Christ and rejoice in the blessings that flow from it.

(Continued on page 777)

“IF A MAN gets a fullness of the Priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord.”—JOSEPH SMITH.

THURSDAY, DECEMBER 5, 1929

EDITORIAL

A STAND FOR PEACE

DURING the past few weeks throughout the British Isles posters have been hung in conspicuous places, bearing the legend: "The Empire Stands For Peace." Beneath this heading are scenes of agricultural and industrial activity, accompanied by the Biblical quotation: "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

This is a step in the right direction. For centuries the countries of the world have been thinking, talking and acting war. For centuries the youth of the various nations have been instructed in the arts of war, have been educated and developed in war. Under those conditions peace had no chance to gain the hearts of humanity; it had to seek refuge in church sermons, or skulk as a fugitive from the wrath of the world. But now all is changed. Peace is being heralded from the public press, platforms and billboards. The law-making bodies of the nations of the earth are striving to bring agricultural and economic independence to their respective countries, and to teach the arts of useful labour to all mankind. The youth of to-day are being educated for the promotion of world peace to-morrow. And the public mind is being tuned to the music of the plow and the pruninghook.

"Come now, and let us reason together, saith the Lord." Let all nations join hands, not by alliances and oaths to help one another in time of war, but to aid each other in time of peace. Let peace be taught in the public schools, the press, the churches, the homes; let its message arrest and delight the eyes and hearts of men in every walk of life. The words of Isaiah are to us a trumpet call to peace:

"Your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. . . . If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it."

Progress comes by right thoughts and deeds. "It is better to feed a man than to fight him." All nations subsist on the products of the earth and honest human toil. Not only can we bring progress through agricultural and industrial activity, by feeding the nations instead of starving them, thus establishing

universal prosperity, but also by directing men's thoughts, and by improving their spiritual outlook on life in general. We can raise the standard by which human life is judged. We can build a more permanent foundation for our faith and lives by honouring God, and by trusting and helping our neighbour. Whenever we interest ourselves in someone else's welfare, we become a friend to him; and in time he will become a friend to us.

We commend Great Britain's stand for peace. May all nations adopt similar means of promoting good-will and fellowship through the earth by teaching it first to the people at home.

WESTON N. NORDGREN

DIVINE REVELATIONS OFFSET PRESENT EVILS

(Concluded from page 775)

We live in the last days—at a time when the adversary, with all his power has gone forth to afflict and destroy mankind. We live in a day and age of the world when, but for the Gospel of Jesus Christ, there would be no power of God on the earth to administer the ordinances of the Gospel that are necessary for the human family. Knowing that, we realize the importance of it and understand that it is the will of our Heavenly Father that we should observe His teachings and pass them on to His children who do not understand them. How thankful we ought to be; and how grateful that these teachings have come to us in such a form that we can understand them and make them part of our lives! The Gospel of Jesus Christ is the power of God unto salvation. It is upon the earth—the power to preach and teach it and officiate in its ordinances is among the children of men. Although the majority of our Father's children do not know it, we know it and the instruction has been given to us to go out into world and disseminate it; not that a great Church organization might be built up, but that the truth might be made manifest among the children of men, that they might lay hold upon it and be blessed by reason of having observed its teachings.

I know that these things are true. I accept them with all my heart. I thank my Heavenly Father for my membership in His Church, that I am permitted to receive, as a result of His kindness and love, the teachings that have enabled me thus far to make my life happy; that have enabled me to rejoice in the companionship of my fellow-men; that have enabled me thus far to turn aside from those influences of doubt and uncertainty that afflict mankind and to know, as I do, that God lives. I know that Jesus is the Christ, the Redeemer of the world. I know that Joseph Smith was a prophet of the living God and that the Gospel of our Lord is upon the earth for the blessing of all mankind; and I bear witness of it this day in humility, and in the name of Jesus Christ our Lord. Amen.

HOW TO BEGIN GENEALOGICAL RESEARCH

SUSA YOUNG GATES

I HAVE spent some time considering the need of detailed information concerning myself and family, both living and dead. I desire now to inquire into how I shall secure the information concerning the members of my own living family and of my progenitors. In answer to my own question as to how I shall begin this work, I shall provide myself with a blank note book on which I can rule lines for convenience in writing down the full name of the person I seek, his date of birth, both day, month and year; the place where he was born, the town, shire and country; his marriage date and christening date are good to add when I have them; and I want to get the full date of his death. If I cannot find exactly where he was born I may tell where he lived, anyway. Then, too, if I cannot get the exact death date, I may find the burial date, or he may have made a will and I can use that date.

Now, the place to begin, of course, is with myself. I will write down all the data I have named about myself. I can't remember when I was christened, but I think I can find out. Then I shall write out the same information about my wife and every one of our children.

It is fortunate that we have our Family Bible, otherwise we might be puzzled over some dates. My memory doesn't carry such things as all my children's birth dates and so forth. So now I shall get out the Bible. What a blessing these old Bibles are, with the blank sheets bound in between the Old and New Testaments, on which to write our records!

But when I come to my parents, and grandparents, I am puzzled to know just what to do. I have some relatives on my mother's side living in a town not far away, and my wife's am't was here not long ago, and she has the old Family Bible. She also told us she had some cards of announcement of births and deaths and marriages, a lot of old letters, and she said she would bring them all over here some evening. I must copy everything she has, in my little note book.

Then I can write a letter to my father's old uncle, and if I enclose a ruled sheet or form on which he can write all the information he has about my father's people this will be of great help to me.

My wife suggests that I send a shilling to the old man who is not very well, and is poor besides, and this will stimulate him to get this information for me. I will suggest to him to look for old Bibles, announcement cards and old letters.

In this work I must state where I get my information: From my own memory, from other people's memories, from Bibles, old

letters or announcement cards. Then, too, I should write my own name and address on the front of the note book, in case of loss, and the date of my beginning this work. Then indeed, I am well started on my work.

Before inquiring into other sources of genealogical information such as church and government records, I would like to learn something about how records were kept in olden times, as well as to-day.

THE MISSIONARY SPEAKS

Blind Men! In the "Buddhist Philosophy of Life" you will find this sentence: "There was a man born blind, and he said: 'I do not believe in a world of light and colour. There is no sun, no moon, no stars. No one has ever seen these things.'"

All about us there are men who say: "There is no God, there are no such things as a Redeemer and a plan of salvation. These teachings are but products of superstitious minds. This enlightened age cannot give credence to claims so unaccompanied by substantial proof. Men have not seen God and have not tangible evidence of a Christ and a plan of salvation."

In recent years this school of thought has gained much vantage ground, drawing disciples into its ranks much like the Pied Piper drew the children of Hamelin. Their claims are not made for effect, or to invite argument. It is sadder than that. These self-styled scripture-perverters are blind men; blind perhaps when born, and since deprived of a chance to open their eyes; or they may have been blinded through muchaste thought and action. At any rate they are like the man in the Buddhist book and are to be pitied as spiritually sightless.

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life", were the words of the Great Physician, Christ. Again: "And the light shineth in darkness; and the darkness comprehended it not." The incredulity of the man in the Buddhist book is abundantly manifest to those who behold the world of light and colour. The sun, the moon, the stars, each radiated its light, but he did not comprehend them. So, too, with those who trust in the arm of flesh, and refuse to apply the principle of faith and what it implies. The light of Christ and His salvation shines effulgently, but the doleful scales of spiritual blindness make it incomprehensible. Such men say God and His mercies do not exist.

How much are you and I like the story? Let us take stock of ourselves. When we become negligent in obeying the Gospel commandments, or cease to see virtue in others—beware—we may be getting blind.

CLIFTON G. M. KERR, Birmingham Office

Seed and Soil. My companion and I were tracting in a certain section of Mansfield where the living quarters of the people are so congested that undoubtedly some doors are occasionally overlooked.

"There!" I thought to myself, as I looked down a dark, narrow passage, "who could possibly live in a place like that and be interested in the high ideals of the Gospel?" A foul-smelling odour arose from the premises, and as I made my way to the partly concealed door, I thought how increased would be my appreciation, in future, of the clear, pure air of the outside world! I gave a sharp rap at the door, which echoed the emptiness of the dismal room within—a full minute of silence allowed the summons to penetrate the drink-benumbed senses of the inmate, who drowsily staggered to the door and opened it. To my surprise, I was invited in. I enjoyed a long and interesting talk with my host, explaining the Gospel to him and learning many things regarding the history of "Mormonism" in Mansfield, that probably have not been written. He told me that seventy years ago, when he was seven years old, the "Mormons" were well represented here. He related details of the spirited meetings, when the large hall would be filled completely with members and investigators. "All the 'Mormons' I have ever known have been gentlemen and true Christians," he said, "and I am always a friend to your people," he continued, grasping my hand.

As I returned to the lodge that evening with mingled emotions, I told my companion of the visit, and we thought of it together. It puzzled us for a time, for neither of us ever had been able to make any headway in conversing with a person under the influence of liquor. We came to the conclusion that there is a spark of good in every person, and a seed sown may sprout and bear fruit for the benefit of others, even though the soil in which it is sown may be inanimate and unappreciative of itself.

KELVIN A. BALDWIN, Nottingham District

Salvation From What? "The gospel of Christ . . . is the power of God unto salvation," wrote the Apostle Paul to the Saints at Rome. "Salvation from what?" is the question of mankind in this age.

"Salvation," says one, "means to be saved; delivered; preserved," etc. To be saved, one must be lost; and man is not conscious of ever having strayed. Man feels he has not gone backward—but forward. Throughout the annals of history man has been progressing. From what then, has he to be saved?

No matter how strong a man may be, how keen his sight or elastic his step, Old Father Time comes along and weakens his bones and muscles, dims his eyes, and man haltingly totters to the grave.

Death, then, is one thing for "salvation" to work upon. "For

God so loved the world, that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." A life without end! Where he may go forth in his tabernacle of flesh and bones, and carry on throughout eternity. What then might man—who in his brief earthly life of sixty, seventy, or eighty years accomplishes such wonders as we witness daily—do with thousands and millions of years in which to exercise his intelligence and power under the supreme direction of Almighty God?

The Gospel offers complete salvation from an ignominious end, death and oblivion, and gives us in return for our obedience to the laws of God, eternal life.

HOWARD J. WILLIAMS, Leeds District

Armistice Lantern Lecture. On Armistice evening, Elders Alvin G. Pack, Wesley D. Amott and Kenneth Lund arrived in the cathedral city of Worcester, to give a lantern-slide lecture on Scenic Utah. Elder Owen Andrus and I had been striving, previous to this date, to advertize the event. Many had promised to attend. November 11th, however, brought a heavy storm that lasted all day, and prevented some from attending the meeting. In spite of inclement weather conditions, we had nearly three hundred listeners, who heard the Gospel from a new angle.

"Mormon" missionaries have been labouring in Worcester at different times for many years. Since the bounteous harvest reaped by Wilford Woodruff, however, Worcester has remained invulnerable to all proselyting attempts. To-day there are no members of our faith here, but in the last few months many friends have been raised up to aid the cause of truth. We are now holding two cottage meetings every week, and hope, with the Lord's help, to establish a branch here. We need your faith and prayers in our behalf.

JOHN W. ADAMS, Birmingham District

"Music Hath Charms." It has been said that "music hath charms." This is true; and even greater credit is due this institution of music when it is accompanied by words composed by divinely inspired writers.

It is also said that every man's heart is approachable along some line, though an observer may not detect the right method until the vital point is accidentally discovered. An incident of this nature took place at our last District conference. A stranger in attendance remained after the last meeting and expressed his desire to see one of our Latter-day Saint song books. After a short examination of the book, he desired to purchase it, saying that he had been much impressed by both the words and the music. His desire in this respect was complied with and an invitation was extended to him to attend the branch meetings.

Two weeks later, he attended a testimony meeting. Inspiring songs were sung and testimonies were born by local members.

Our new-found friend also took advantage of the opportunity to bear his testimony of the divinity of Jesus Christ and His mission on earth, adding that he thought we Latter-day Saints, as a body, were sincerely devoted to Jesus Christ. He said he hoped that we may succeed in our attempt to establish the Gospel throughout all nations.

This man had been touched by the divine message conveyed by the "Mormon" songs. They had won his heart, and the music had fed his soul; this resulted in his seeking and gaining a better understanding of the "Mormons" and their doctrines.

The songs in the *Latter-day Saint Hymn Book* deserve more attention than they usually receive. Studying the message they contain will bring Gospel light to all truth seekers. Much of the success in establishing the truth of the restored Gospel of Jesus Christ can be credited to the charm of these sacred hymns. The Lord in His revelations to the Prophet Joseph Smith told the purpose for which music was instituted: "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads."

G. RONALD CARTER, Newcastle District

LEEDS DISTRICT CONFERENCE

"MORMONISM'S" place in the Christian world" was the theme of the Autumn Conference of the Leeds District, held at the Carlton Street Boys' School, Bradford, on Sunday, November 24th, 1929.

Mission President A. William Lund, Sister Josephine B. Lund, and Elder H. Grant Vest, from the Birmingham office, and the following traveling missionaries were present: President J. Willard Harmon, Elders Cyrus H. Gold, Joseph H. Anderson, William T. Shipley, Henry J. Bates, Robert V. Moner, Howard J. Williams, Charles E. Shirley, Herbert C. Fletcher, Glen N. Hart, Raymond Searle and E. Arnold Goff, of the Leeds District; President Weston R. Clark, Newcastle; Elder William E. Egbert, Birmingham; President Paul C. Layton and Elder Willis R. Drukley, Hull; Elder Ernest P. Leishman, Norwich; and the incoming president of the Leeds District, Elder Richard C. Badger, Nottingham.

The "Restoration of the Priesthood" and the "Founding of the Church" were portrayed during the day through song and speech.

A gain of twelve per cent. in the payment of tithes over the corresponding period of last year was noted.

Each session was well attended by the Saints of the District, and also by many investigators, who expressed their desire to learn more of the truth.

The spirit of the conference was excellent.

CYRUS H. GOLD, District Clerk

FROM THE MISSION FIELD

Appointment: On November 17th, at the Welsh District Conference, President A. William Lund appointed Elder Harold K. Richmond to succeed President Iver L. Larsen as head of the Welsh District.

Danish Mission Arrivals: The following missionaries for the Danish Mission arrived at Oslo, Denmark, on November 13th, aboard the *United States*: Carl Madsen, Riverton, Utah; E. Rushton Christensen, Salt Lake City, Utah; Levi B. Thorup, Salt Lake City, Utah; Howard L. Jensen, Lethbridge, Alberta, Canada.

Releases and Departures: The following missionaries have been honourably released and have returned to their homes in America: Louis Wayne Sanders—Birmingham, Newcastle and Welsh Districts—released on October 29th, sailed from Southampton on November 12th, aboard the *Leviathan*; Spencer A. Harris—Bristol and Liverpool Districts—released on November 12th, Reese R. Parker—Bristol and Scottish Districts—released on November 12th, and Lovell A. Youngberg—Ulster and Manchester Districts—released on November 12th, sailed from Cherbourg on November 29th, aboard the *Leviathan*; Alvin G. Pack—Manchester and Liverpool Districts and the British Mission office—released on November 12th, LeRoi G. Barclay—Leeds, Welsh and Scottish Districts—released on November 12th, John D. Ford—Leeds and Bristol Districts—released on November 12th, Joseph S. Savage—Sheffield, London and Liverpool Districts—released on November 12th, Wendell V. Bramwell—Manchester and Newcastle Districts—released on November 12th, and Alma R. Wakeling—Manchester, Newcastle and London Districts—released on November 26th, sailed from Cherbourg aboard the *Berengaria* on December 4th.

Branch Conferences: Of the Burnley Branch, Liverpool District, held on November 10th. Both sessions were well attended. President Eugene Romney, Jr., Elders Joseph S. Savage, Clarence V. Bigler and J. Blaine Freestone were the speakers.

Of the Hyde Branch, Manchester District, held on November 10th. "An Authoritative Priesthood" was the theme presented by members of the Sunday School. Missionaries in attendance were President Paul A. Peterson, Elders Elmont H. Crawford, Wayne R. Nelson, Andrew R. Cluff and Willard Yates.

Of the Oldham Branch, Manchester District, held on November 17th. The theme of the day was "The Sermon On The Mount." In attendance were President Paul A. Peterson, Elders Elmont H. Crawford and Blain I. Jones. A spirit of thanksgiving prevailed in each service.

Of the Sparkbrook Branch, Birmingham District, held on November 10th. "Faith" was the theme portrayed. President Edward L. Blacker, Elders John W. Southwick, William E. Egbert, Lucian C. Reid and Therald N. Jensen were in attendance. The meetings were well attended.

Of the West Hartlepool Branch, Birmingham District, held on Sunday, November 10th. The theme treated was "The Sabbath Day." President Weston R. Clark, Elders Robert L. Bradford, Eldon P. Darley and Colin M. Edward addressed the evening meeting.

Doings in the Districts: *Birmingham*—Members of the Birmingham District met in a union meeting on November 9th, at Birmingham. After the meeting, a District M. I. A. competition was held. The Nuneaton Branch Relief Society sold refreshments.

Bristol—At a baptismal service held in the Birmingham Chapel, two persons were baptized by Elder John D. Ford and were confirmed on the following day by Elders Jay M. Smith and DeVon Y. Stewart.

Liverpool—On Saturday, November 9th, the Blackburn Branch sponsored a dance, to raise funds with which to pay for their new piano. The dance was well attended, and everyone present had an enjoyable time.

Manchester—The Oldham Branch Bee-Hive girls gave a successful social on November 5th. Games and stunts were features of the entertainment. Refreshments were served.

Norwich—Active missionary work and anti-“Mormon” lectures and cinemas have brought the attention of residents of Great Yarmouth to “Mormonism.” To encourage those who have shown an interest, the Elders hired a hall and advertized a meeting to be held in answer to press and cinema attacks on the Latter-day Saints. About forty persons attended the meeting—only three of whom were members—who, after expressing their appreciation, asked for literature on the subject. A very favourable impression was created by the meeting and the answers given to questions asked, which will help to allay prejudice here.

Nottingham—The Derby, Hucknall, Leicester and Nottingham Branches of the Nottingham District held their semi-annual Relief Society conferences on November 10th. A well-arranged program was given in each Branch. Reports from the various secretaries show that the Relief Society work throughout the District is progressing satisfactorily.

On Sunday, November 17th, the Sunday Schools of the District held their conferences. Each meeting was well attended.

Sheffield—On November 7th, an M. I. A. social was held at the Rawmarsh Rooms, Sheffield.

On November 23rd, the Sheffield and Woodhouse Primaries united in giving a very successful social and pageant. Over one hundred children and friends attended. Scout work was introduced to the children.

Ulster—On Friday, November 22nd, a social was held in the Belfast Branch chapel, under the direction of Elder Arthur S. Gailey, Chairman of Recreation. Many of those attending were investigators. The program included a short play, a comic sketch, readings, step dancing and club swinging.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

CONTENTS

Divine Revelations Offset Pre-	Research	...	...	...	778
sent Evils	...	...	...	The Missionary Speaks	...
Editorial: A Stand for Peace	...	776	Leeds District Conference	...	782
How to Begin Genealogical	From the Mission Field	...	...	...	783

EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSOE, 295 EDGE LANE
LIVERPOOL